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The
American Friend

Old Series
Vol. XXXIV. No. 23

JUNE 9, 1927

New Series
Vol. XV. No. 23

Holiday Reflections

AN EDITORIAL

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CHURCHES AND INTERNATIONAL GOODWILL

Sir Henry Lunn, the eminent English editor and apostle of Christian Unity and international goodwill, has just completed a tour of the colleges and churches of the United States which took him to the Pacific coast and back to New York. His tour was under the direction of the Institute of International Education which undertook the arrangements for his lectures before the universities of the land, but the World Alliance cooperated with it and Mr. Gordon secured for him openings in prominent churches. The general theme of his addresses before the colleges and universities was "what those interested in the League of Nations might learn from the experiences of the United States in adjusting itself to the constitution," but in the churches and before our groups he spoke mostly on the relation of the churches to international goodwill and gave several addresses on the coming World Conference on Faith and Order to be held in Lausanne this coming August.

MARGARINE IN DIET OF GROWING BOYS

"The most important research work ever undertaken by any nutrition worker, public health or child welfare agency in any country to help solve the problem of what diet provides adequate nutrition for growing boys and girls has just been concluded and reported by the Medical Research Council of England," said Mr. B. S. Pearsall, President of the Institute of Margarine Manufacturers, in his annual address, May 25, at the Eighth Annual Convention of the Institute, in Washington, D. C. "This research work," said Mr. Pearsall, "consisted of feeding seven different groups of boys on as many different diets for a period of four years under the scientific observation of nutrition workers of international reputation. A plain and economical diet of bread, meat, vegetables, margarine and a pint of milk a day produced by far the greatest growth in weight and height and the most satisfactory condition of health and spirit of any of the seven diets used in the experiments. These experiments on growing boys establishes beyond any question or doubt what this institute has always claimed, namely that margarine is a pure, economical and wholesome food. Now that this fact has been established by such an eminent authority, what shall we do with it? The answer is plain. We should put on a national advertising campaign of about a half million dollars per annum to run on forever, telling the world all about our wonderful product,—its composition, food value, and economic importance."

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SUMMER CAMPS OFFER IDEAL VACATIONS

One summer camp for conference groups and two for conference groups and vacation guests will be opened during the summer months by the National Board of the Y. W. C. A. Camp Maqua, near Poland, Me., on Thompson Lake, within sight of the White Mountains, is to be open June 17 to July 9 for conferences and July 9 to September 1 for the convenience of women and girls who may wish to spend an inexpensive summer vacation in Maine. Camp Okoboji, near Milford, Ia., has a new assembly hall, built to accommodate 250 and will be ready to receive Y. W. C. A. conferences June 21 to August 1, possibly remaining open until September 1 for outside conference groups. Asilomar, in Monterey County, Calif., in use all the year round, is to be devoted principally, during the summer months, to conferences, although transients will be accommodated, as usual. All three of the camps have central lodges, assembly halls, health cabins, barracks, shacks or tents, and all offer swimming, hiking, supervised games, nature study and other attributes of a desirable vacation out-of-doors. Inquiries regarding Maqua, Okoboji or Asilomar may be addressed to the National Board of the Y. W. C. A., 600 Lexington Ave., New York City. In addition to these three camps owned and operated by the National Board of the Y. W. C. A., there are to be more than 150 other camps controlled by local Young Women's Christian Associations over the country.

WHAT THE CHINESE ARE STRUGGLING FOR

Our hope, writes T. Z. Koo, of Shanghai, is that you in America will maintain your traditional attitude of friendship and understanding toward China. Your statesmen like John Hay and President Roosevelt, your great business men, educators and missionaries have built up for you a fund of goodwill in China which is worth infinitely more to you in trade than all the territory and special privileges extorted from us by the powers during the past eighty years. Our hope is that you will allow us to work out our destiny. The struggle now going on in China is comparable only to the emergence of modern Europe from the Dark Ages. Our own genius, temperament and capacity must work out its problems. External influences or pressure may deter or deflect this struggle for a time, but its onward sweep nothing can now check.

MUCH BETTER WITHOUT THE SALOONS

Circus day isn't what it used to be in the old days of the saloon. At least, that is the experience of "Doc Waddell," veteran showman of Columbus, Ohio. He declares that not only in the line of temperance, but in all others, the world is growing better. "Not only is the world growing better, but the people are better," is his statement to the World League Against Alcoholism. "Every business is better. Elimination of the saloon turned the trick. I remember when a show would be so routed that its pay day would fall in a town that had the least saloons. And pay day always was on Monday, the beginning of the week, instead of Saturday, the end of the week. That was a protection against too much imbibing.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXIV. No. 23. | JUNE 9, 1927 | New Series Vol. XV. No. 23.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the Act of March 3, 1897.

Holiday Reflections

IT is the morning of Memorial Day. We have just been walking along the street observing the world go by. Automobiles are whizzing in every direction carrying people on pleasure bent. Flags are freely flaunted and occasionally we see a few flowers really indicative of Decoration Day. A machine stops in the endless procession long enough to allow the driver to light his cigarette from the one being puffed by his fair companion; or vice versa, we are hardly sure which. Over at the state capital at the famous speedway, a scene of frenzied excitement is being enacted. This afternoon there will be straggling parades here and there and "patriotic" addresses warning us no doubt against insidious peace propaganda and urging us to prepare to fight our enemies and thus be true to those who have made the supreme sacrifice. So this is Memorial Day!

We reflect that just ten years ago our country was in the early flush of its holy crusade against the evils of militarism and autocracy. We were going out to emancipate the world from imperialism, international perfidy and war; to usher in the era of democracy and brotherhood. A decade later, what do we find? Abroad, autocracies overthrown, to be sure, but the rise of the military dictators as in Italy, Spain and Poland, and the dictatorship of class as in Russia. We see more men under arms now than before the war, and the nation which appealed to us as a victim of conscienceless militarism has been guilty of military atrocities upon subject people. The injustice of racial and national animosities rages in the Trentino and in the Polish Corridor—and elsewhere. Nearly everywhere are economic demoralization and distress. At home? Who can honestly deny that we are becoming intoxicated with the imperialism of power? As manifested, for example, in our Caribbean policies. On the basis of old world and old time standards, they are easily justified, but so foreign are they to the national ideals preached ten years ago. The rising tide of the militaristic spirit is but too evident. Human brotherhood? There is an angry consciousness of color whereby we flout our friends the Japanese abroad and increasingly spurn the Negro at home. Does the spirit of democracy flourish among us? Ask those heralds of peace and good will to whom the doors of public discussion are being closed on demand of our patriotic and preparedness organizations. On this, the morning of Memorial Day ten years after, it almost seems that our nation has struck its tent and is on the march—backwards.

On being installed in the honorary position of Rector of St. Andrews University, Edinburgh, Dr. Fridtjof Nansen, distinguished explorer and humanitarian, delivered an address on Adventure. He speaks of our perpetual yearning to overcome difficulties and dangers, to see the hidden things, as the call of the unknown—the longing for the Land of Beyond. He characterizes the true spirit of adventure as one that will "save the situation and see you through, once you have been diverted on to a new trail. For its nature is not to want continually to change; on the contrary, it is to want to see the end of things. And once you have embarked upon an undertaking, the spirit of adventure will not give in—whether you sink or swim—till the work is done and done well." In 1917, our country went out on a great adventure. To many of us the latter seemed destined to failure because of its way of approach, which was force, "force without stint." The sorry sequel, as above summarized, would seem more than to justify our misgivings. Even on the ground of its own program and conviction, our nation has not proven a true adventurer—it has not seen the thing through. It did not follow up abroad the lofty ideals which were proclaimed as its great objective and it is in several ways violating their spirit in America.

But there is a lighter side to the picture. There were thousands upon thousands who went out sincerely upon that great adventure, never to return; there were others who likewise went out by the way of persecution for conviction, and by the way of reconciling love. There are thousands now devoting themselves to the cause of brotherhood with an abandon of self-forgetful enthusiasm that partakes of the heroic. So far as they are concerned, they will see the thing through. Keeping faith with those who made the great sacrifice? How better may we keep faith than by persevering at the task which they left uncompleted? For us, it is to answer the call of the unknown. In his beautiful fantasy, "The Bluebird," Maeterlinck presents an appealing conception of the experience of fellowship between the living and those who have gone on before. It is that when we think of our departed ones, they return to life among us. A pretty conceit, but is there not in it a suggestion of helpful reality? If we would pause frequently to remember those who have lived nobly for God and man, and to remember the causes which they left unfinished, can we doubt that we would become more and more inspired by their heroic spirit? We may thus follow them more closely in the paths of great adventures, helping to complete what they have begun. In this spirit, may all our days be days of memorial.

The Minister as a Prophet

BY TOM ALDERMAN SYKES

We are planning a symposium of articles having to do with the ministry in its various phases. While the primary objective is that they be helpful and stimulating to our ministers, it is also our thought that they will be read with interest and profit by Friends generally. This is the first of the series, to be followed from time to time by other contributions.—EDITOR.

SOME time ago in one of our leading cities, I walked and talked with two men, one a Quaker, the other man of no religious persuasion. As we walked, we passed through a very nice section, and the Quaker told me it was a Jewish section. I replied, "It looks like real prosperity." The other man replied, "Yes, they are prosperous. We count one Jew in business, the equal of three Gentiles"; and he added with a twinkle in his eye "We count one Quaker the equal of five Jews."

It may be true that we are a money-making, God-fearing people in the eyes of the business world, but how do we appear from the spiritual angle? Are our modern Quaker prophets the equal of five Jewish prophets? In his little book, "George Fox, the Red Hot Quaker," Staff Captain Douglas of the Salvation Army, says, "George Fox lived a prophet's life, leaving to us in these days of liberty, not a complete description of our duties, but an example of fearless devoted service, that, alas, but few have ever attempted to follow." Captain Douglas adds, "We send out this book, not with any idea of valuing the mere details of history which it supplies, but trusting that it may stir many a heart today to arise out of the miserable ruts of selfish habit, and cry to God for grace to serve as daringly and single-eyedly as George Fox did."

Do we on the inside of Quakerism have such a picture of George Fox? Do we understand the man whom God used to shake the country for ten miles around, I hear a lot of talk these days about being George Fox Quakers, but I confess I don't know a single one of the *'prophetic Foxian country shaking examples,'* do you? We have shaken things a little on the inside of our organization by our fussing and by differences about program and personnel of leadership officially, but that in my judgment has only tended to shut out Christ, and fail to give him a place at all in our work.

What is a prophet? He is a spokesman for God—a messenger through whom God works. The Hebrew prophets were a fine succession of faithful men, marked by great simplicity of dress and life. Someone has pointed out the fact that the great men of Jewish history are not the warriors nor the Kings, but the prophets. They were prophets because they were willing to let God use them. James F. Clarke, says, "The prophets of the Old Testament were not, as is commonly supposed, men who only uttered predictions of the future. They were men of action more than of contemplation. Strange as it may seem to us, who are accustomed to think of their office as confined to religious prediction, their chief duty was that of active politicians. They mixed religion and politics. They interfered with public measures, rebuked the despotism of kings and the political errors of the people. Moreover, they were the constitutional lawyers and publicists of the Hebrews, inspired to look backward and explain the meaning of the Mosaic law as well as to look forward to its spiritual development in the reign of the Messiah. Prediction therefore, of future events, was a very small part of the work of the prophets. Their main duty was to warn, rebuke, teach, exhort, and encourage."

We at once come to understand that the prophets were always a power to be reckoned with among the Hebrews. They were one of the outstanding features of the Jewish religion. We find these men of religious genius, generation after generation, pulling back the people from slipping entirely into heathenism, and keeping before them the ideal of a righteous God. The prophet kept his people from becoming too easily satisfied with their moral and spiritual attainments. Were these fellows popular? Not exactly. Jesus spoke of Jerusalem as the city which stoned the prophets; and Jeremiah bears record of the killing of a prophet. They were bearers of the truth, and that always demands courage, devotion, sincerity, perseverence, and obedience to what one knows, regardless of whether it leads to discomfort or suffering or persecution or even death itself.

Someone has said that the insight of poets and philosophers is very closely allied with that of the prophet; be that as it may, I am sure the minister's insgiht ought to be very closely allied with that of the prophet. The centuries offer to us so many wonderful demonstrations of the personal influence of inspired souls. The price of truth is still high, but we ministers must be prepared to pay it, or get out of our profession and calling. I believe it is true today that the tendency is to discourage and discredit prophets and men of Christian genius—they are no longer regarded as providential men sent to create all things new, and of God. But let us ask ourselves, how much of this lies at the minister's (or modern prophet's) own door?

What have we to say when we are challenged about our commission? As I read, "Prophet Amos said to Priest Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman—and the Lord took me as I followed the flock, and the Lord said unto me, go, prophesy unto my people Israel"; then again I read Isaiah, as he tells, "I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Then said I, here am I, send me"; again, we read that God said to Jeremiah, "Thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak."

Most of us can find plenty of excuses for ourselves, but we can offer no real reasons for our failure to prophesy and challenge our day and generation with the truth of God. Let us never miss the fact that in that early day, those Hebrew prophets had a message for the Nations—even the whole Universe—invoking the new heaven and new earth. Their message was not a chronic kick and growl, but almost without exception it was a message of hope. They were as fearless in the denunciation of their own nation's sins, as that of other nations, and apparently would fail to grade as one hundred per centers in our own beloved land today, where the tendency is to peddle out bunk and "applesauce" as a substitute for the convicting and convincing "Thus saith the Lord" of the true prophet.

Now, for our help, I wish to point out that our generation is not the first to display a don't care attitude toward prophetic ministry, for Thomas Carlyle, wrote of his day, "This is an age which, as it were, denies the existence of great men; denies the desirableness of great men. Show our critics a great man, a Luther for example, and they begin to, what they call 'account for him'; not to worship him, but to take the dimensions of him and bring him out to be a very little kind of a man. He was, the creature of the time, they say; the time called him forth; the time did everything, he nothing but what we, the little critic, could have done too, this seems to me but melancholy work. The time call forth? Alas, we have known times to call loudly enough for their great man, but not find him when they called, he was not there. Providence had not sent him. The time, calling its loudest, had to go down to confusion and wreck because he would not come when called." Are we ministers neglecting the prophetic side of our calling by listening to the call of the world, rather than the call of God?

The other day I read a question, "Will the world outgrow the teaching of Jesus?" the writer going on to state the possibility that the world will outgrow the teaching and example of Jesus, and leave him behind. My reaction was, that the self-seeking and self-interest, the jealousies and fierce hatreds, the ignorance, poverty, vice and crime, of our own day, are sure indications that the teaching and example of Jesus have already been left behind as mere historical sentiment, that our own prosperous day can get along without. Away back in the day of Isaiah, he realized the trouble, and confessed, "All we like sheep have gone astray; we have turned every one to his own way." Could not our own Quaker ministry make a similar confession today? Could not the whole body politic of Quakerism today make a similar confession—for do we not claim all are ministers and prophets—even high priests unto God? I for one believe we are sinning and grieving the great heart of God when we fail to actively and faithfully engage in the great business of the evangelization of the whole world. That is most surely God's way and plan.

Ought we not to become real disciples, and learn the lesson that the resultant spirit of unity and cooperation will not only free us personally from that narrow, bitter, divided condition that marks and mars our efforts today, but will enable those multitudes outside of Quakerism to see that Christ is not limited to to temples made with hands, or organizations run by men, but that flesh and blood is still the channel of definite revelation. Who is to be the channel for the 'breath of life' to be breathed into our modern life, if the prophetic ministry of today fails?

Do we really understand what a prophetic ministry means and involves? Do we really understand what we are doing? I close with the story of a man who ran down a steamship pier, and threw his bags aboard a steamer a few feet from the dock, and then jumped aboard himself. "Good!' he exclaimed, as he landed on the deck, "I nearly missed it." "Missed it?" said a passenger, "this boat is just coming in," and he arrived I suppose with the rest of them. This most certainly is no time to jump aboard any old boat that may be moving. This is no day to lament, and deceive oneself about how much money one could make in real estate, or medicine, or in some other business or professional career, rather than by being in the ministry. The fellow who feels that way about God's work ought to get out at once. The whole world is struggling for Salvation, nations and men are groping for salvation, and God will answer through a prophetic ministry that will hear, and understand, and respond, "HERE AM I, SEND ME."

Friends Work In China

BY HENRY T. HODGKIN

Secretary the National Christian Council of China

IT is no easy matter to write anything about China in these days, partly because things are changing so rapidly and partly because there are such immense differences between different parts of the country. There are a few things that I think should be said in the light of the last six weeks especially.

1. The danger of the extreme elements in China is now recognized by nearly all reasonable people to be a very real one. These elements are inspired by Russian propaganda. Class-distinction, class-hatred and class-war are freely preached. Under the guise of anti-imperialism there is a terrific campaign of lies directed against Britain in particular. All authority is questioned. A wave of sheer destruction is sweeping over parts of the country using not merely the cries of "down with the treaties" etc. but "down with education," "down with modesty." These elements are determined if possible to destroy religion and in particular the Christian religion. They have made astonishing progress and no one can be sure that the moderate Chinese will be able to check them.

2. The existence of these extremists should not cause us to abandon faith in the Nationalist Movement which still holds more promise for China than any other group in the country. To turn back to the Northern chiefs would be indeed the counsel of despair.

3. The policy of withdrawing missionaries from the interior is vindicated. The authorities of foreign countries realized that there were elements which might prove uncontrollable even if the Nationalist Govrnment was honestly trying to maintain a reasonable and friendly attitude. Their fears have been justified and no one can say that many other lives would not have been lost had not the policy of evacuation been started some months ago.

4. Nevertheless I am glad that *some few* missionaries dared to stay. I could not advise any one to do so and each one who stayed is still in jeopardy. But the staying of a few has shown that missionaries are not simply the tools or slaves of governments and that they recognize a higher allegiance than that to the State.

5. To go back to the interior now would not be permitted and would, I think, be highly inadvisable. I do not suppose it will be well to return until the whole position of the foreigner in China has been re-defined in new treaties which may have to wait till China is unified or nearly so. I think, as far as Czechwan is concerned, we must accept the idea of a prolonged absence, say another eighteen months.

6. The absence of most missionaries is giving a wonderful new opportunity for Chinese Christians. Some are, of course, faced with such bitter opposition and persecution that life itself is in danger and faith may fail. But unless things become worse we may on the whole be thankful that now Chinese are forced into positions of responsibility. Many are taking these up with great courage and faith. It is hard to see how such a development of Chinese leadership could have been brought about by anything less than what in certain ways looks like a catastrophe.

7. This means that it would be a mistake, in most cases, to rush back to the work too soon. Some should certainly be ready to return. But care must be taken lest the advantage gained by the assumption of leadership on the part of Chinese be sacrificed by an unthinking acceptance again of the same positions as those previously occupied. A new day for the Church in China is breaking even though the dawn be stormy. We cannot tell what it may bring forth. But the path of wisdom is to recognize that it will be a new day and not simply a return to the old state of affairs.

8. Friends are naturally concerned about the presence of foreign troops in Shanghai. They are believed by nearly every one here to have saved in Shanghai a tragedy far more serious than that which occurred in Nanking. I think it is impossible to deny this view. Primarily the troops should be regarded as a police force called out to meet a situation greatly to be feared and for which the existing police were inadequate. Hitherto this is the only function they have performed. There is little doubt that the way in which the situation developed here would have thrown either upon the municipal police or upon the Nationalist forces, if called in, a problem they could not have handled.

9. The fact remains that the coming of the troops has undercut the British policy of conciliation. Their presence has been interpreted at least as a ground for changing this policy, at most as a direct menace to Chinese nationalism. I do not believe there was any such meaning. At the same time in the existing temper and with the prevailing anti-British propaganda and bias, it was certain that this idea would prevail. It is a pity so much was made of the troop movements and that the movement of aeroplanes and artillery added so much to the conception of an aggressive force which was so widely current.

10. We live still in a very tense atmosphere and "anything may happen." On the Chinese side is urgent need to face realities, to tackle the extreme elements vigorously, to suppress the propaganda of hatred fed on lies, to give a fair chance to the best men who are sadly few, to turn attention to constructive policies and re-establishment of law and order. On the foreign side there is need to recognize that our presence does complicate China's stupendous task, to curb those who by thoughtless and arrogant acts make unnecessary friction, to realize that there are many moderates in the Nationalist party who abhor the extreme idea and practice and who are trying against great odds to cast them out. We are far too apt to judge one another. We have got into a mess. Neither Chinese nor foreigner can escape a good big measure of blame for it. The roots go away back into the past. We have to work together to get out of our troubles.

These few points are very inadequate but they may serve to help Friends towards a perspective in a very complex situation. Hasty generalizations based on even good theories may be very wide of the mark. Believing as I do most deeply in the real reasonableness of the Chinese in their power ultimately to come out right I still feel that many to-day are not facing the real facts, that there is a lamentable lack of persons who combine ability and character and that one is no friend of China if one simply shuts one's eye to the many dark aspects of the situation. China needs our help as perhaps never before. She won't accept patronizing help of superiors. It is useless to give her the sloppy sentimentalism that closes the eyes to her real condition. Can we not offer her truth and righteousness in love and the spirit of service? If we can we shall be doing the really Christian thing in the China of to-day.

Children's Day

The immortal symbol of that day of days,
When love triumphant rules in every heart—
The child, receiving blessing, learns the art
Of life eternal, as the Master lays
His hand upon his head—before the ways
Of sin are known, or tempter's subtle dart
Has pierced his growing mind, or feet depart
From rectitude—and smiling, fear allays.
What avenues of blessing they become—
These little ones entrusted to our care—
When they, through Christ, from fear have been made free!
Today, we gladly suffer them to come
To Him, who calls, and pray that we may share
With them the sacred path of destiny.

Richmond, Indiana. JOHN R. WEBB.

"Father Endeavor" Clark

BY AMOS R. WELLS

After a devoted, earnest, and wonderfully fruitful life of seventy-five years, eight months, and fourteen days, the founder of Christian Endeavor societies, Dr. Francis E. Clark, died in Newton, Mass., on May 26. His death will be morned in literally all parts of the globe, in every land, by people of all races and tongues. His life-work established a permanent religious institution, the young people's society, which has trained and is training many millions of young people and thus rendering them vastly more serviceable to Christ and the church. The idea which Dr. Clark developed and vitalized in his church in Portland, Me., in 1881, and which he has pressed upon the churches with apostolic zeal through the nearly half a century since, has quickened the churches, furnished them with enthusiastic leaders, stimulated missionary activity, broadened fellowship, intensified civic ardor, deepened consecration, inspired evangelism, and brought into the church everywhere the happy spirit of youth. All of this Dr. Clark was permitted to see and rejoice in abundantly before his going.

Probably no person in all the world has been so widely beloved as Dr. Clark. His name is a household word throughout all continents. The sincerity of the man, his modesty and humility, his friendliness and good cheer, his love for the Master and for all of Christ's children, endeared him wherever he went. He never failed to arouse his great audiences to white-hot zeal. All the millions of Christian Endeavorers gave him a personal devotion such as few religious leaders in the world's history have been able to gain.

A very quiet and unassuming man, Dr. Clark possessed all the powers of leadership which he was so eager to implant in the lives of young Christians. Following his example, the world-encircling organization which he established has never known a single strife for precedence. The Endeavorers have been ready to conduct great enterprises and keep in the background while doing so. That was the spirit of Dr. Clark.

Another factor in Dr. Clark's success was his persevering devotion to one purpose. He was deeply interested in many important matters, but never swerved from the cause of the youth of the world. Dr. Clark could have done many things in addition to his work in and for young people's societies. He was a very efficient preacher and church organizer and a deeply loved pastor; the largest churches of his denomination were open to him. He was a master of graceful, vigorous, and charming English, and wrote thirty-six books—volumes of travel, Bible studies, essays, and books concerning Christian Endeavor. He was one of the great travellers of the world, circumnavigating the globe five times, and in addition making many journeys to the separate continents—all of them. He was called to numerous important fields of labor, but he thrust aside all these honorable and lucrative opportunities and held his course true to its original direction, the establishment of the young in ways of Christian consecration and usefulness. "This one thing I do," said Dr. Clark, and few men that have ever lived have so manfully carried out that motto.

It is interesting and instructive to note how completely through these forty-six years the Christian Endeavor societies have held to the fundamental principles on which Dr. Clark founded them. The first of these is definite commitment to ideals, to standards, which is called the Christian Endeavor pledge; though no fixed form is required, and each society is free to formulate its own pledge or statement of purpose. The second of these is the principle of individual responsibility. Every member of a Christian Endeavor society is expected to make his contribution to every meeting, and do his part in all the work of the society, and this expectation has been marvellously successful in developing

personalities and the spirit of co-operation. "Everybody is wiser than anybody" is a Christian Endeavor saying. A third principle has been the cultivation of the private devotional life—daily prayer and Bible-reading, and the reading of devotional books. Dr. Clark was a very busy man, but he always found time for the Quiet Hour with God, he delighted in family prayers. He was a man of God, and commended His way of life to all by the refreshment he found in it and brought from it to others. All of this was carried out in the societies by a splendidly complete system of committees, of officers, and of organizations. No business in all the world is better planned and conducted than "the King's business" in the hands of the young people's societies of Christian Endeavor.

One of the most beautiful sides of Dr. Clark was seen in his home—that place where so many great religious leaders grow careless and fail. The Clark home life has always been one of ideal beauty and charm. With his noble wife, and with their fine family of children and grandchildren, Dr. Clark has been a boon companion, eager for all sorts of fun, while at the same time he was the revered priest of the little flock. For wit and sprightliness, for solid intellectual worth, for far-reaching helpfulness, for abounding hospitality, for true affection, and for sincere and unobtrusive piety, the family life of Dr. and Mrs. Clark would serve as a model of what a Christian household might and should be.

One of the marked characteristics of Dr. Clark was his fondness for outdoor life. He always, when he could, spent his summer by the sea, at first in Maine and of recent years at Sagamore Beach, Mass. Even in his old age he was always among the very last to "go in swimming" as cold weather approached and among the first to begin again in the spring. He rejoiced in outdoor games, in "hiking" and the like. His first book, "Our Vacations," was an account of a camping trip in the White Mountains taken before that region had become in any degree fashionable tourist ground. He was happiest when on his little farm on Cape Cod, with its two-century-old farmhouse, its quaint furnishings, and its walls crowded with Christian Endeavor mementoes from many lands. There he rejoiced to gather his friends and large parties of Christian Endeavor pilgrims, and was at his very best when conducting outdoor services on "Pine Ridge."

Dr. Clark did not enter into the theological controversies of the times and was deeply grieved by them. The ranks of Christian Endeavor counsellors have always contained men and women of all phases of belief, but in all the vast Christian Endeavor gatherings there has never, it is safe to say, been a single doctrinal controversy. Dr. Clark has always held that when Christians work earnestly together for a cause that is near to Christ's heart, they have neither time nor desire for disputes, and the history of nearly five harmonious decades in an organization made up of fully eighty different denominations amply justifies his faith.

The founder of Christian Endeavor societies was singularly indifferent to the precise form those societies might take. At various times he proposed numerous committees and subordinate organizations, but only as means of setting the young people at work for Christ, only as methods for the time; and if the methods grew stale or the times changed, he changed as swiftly as the times, forgot the old methods, and invented new ones. He knew that the good is the enemy of the best, and that new occasions teach new duties. He was jealous for the essentials. He was vigorously opposed to any plan that took from the young their opportunities for initiative, for the direction of their own affairs, for their training in service and their individual development; but if these ends were gained, he cared not how.

This remarkable leader drew to himself a great host of young leaders and made them his trusted associates. A splendid set of them are now hard at work at the Boston headquarters of Christian Endeavor, young men and young women who would make the success of any movement. A product of Christian Endeavor from early youth is Dr. Clark's successor in the presidency of Christian Endeavor societies, Rev. Daniel A. Poling.

Dr. Clark was an ardent patriot, profoundly interested in many national causes, such as prohibition and the welfare of the immigrants, but his every instinct, as well as his rich experiences in all countries, made him a cosmopolitan. With Christian Endeavor children in every land, Dr. Clark hated war with a perfect hatred, and much of his later years was devoted to intense labors in the cause of world peace.

Indeed, as the years go on, we are likely to think of Dr. Clark quite as much in the light of an apostle of peace as in the light of the founder and advocate of Christian Endeavor. He felt the two aims to be one. Each of them meant the fellowship of all Christians and the union of many Christian bodies. Each of them meant also the fellowship of sections, of races, and of nations. One year Dr. Clark gave to the Endeavors of the world this inspiring motto: "One is your Master even Christ, and all ye are brethren." Another year he chose as the Christian Endeavor motto, "Not to be ministered unto, but to minister." On a recent year his selection of a motto was, "Ye are my friends if ye do whatsoever I command you." All of these mottoes, which were gladly adopted by the Endeavors, came right out of Dr. Clark's life. He took Christ sincerely as his Master, and knew all men as his brethren. He lived not to be ministered unto, but to minister. And he humbly sought to be a friend of Christ's by way of the path of obedience. Thus living and loving and serving, "Father Endeavor" Clark blessed his generation and all generations to come. What glorious service must be his in the Courts of Heaven!

THIRD POLISH-GERMAN CONFERENCE

The third Polish-German Conference held in Berlin, April 21-23, was attended by thirty German and twenty Polish delegates. The purpose of these conferences is to create friendly relations between the two nations, to build up understanding through a knowledge of problems common to both groups. The main topic discussed at this Conference was the education of youth in the spirit of Pacifism. Besides the leading Pacifists, representatives of youth societies were present. The delegates represented several newly-formed groups as the Christian Youth Society, The Philadelphians, Young Socialists, Young Artists, etc. The Polish Society of Friends of Peace was represented by the President, M. Polak and the vice president. The Polish section of the W. I. L. was well represented. The press was represented by several of the best papers.

The conference was opened by a large reception in the Ratskeller at the Rathaus. Heinrich Becker presided at the luncheon and welcomed the Polish delegates. The first session of the Conference was held at the City Hall Conference Room at which time Henry Harris was introduced, who greeted all present on behalf of the organizers, the Youth Societies, and spoke on the basis and aim of the Conference. A thorough-going treatise was then delivered on the German educational organization and, in the afternoon session, Dr. Stratmann spoke on the Polish system of education, stressing the relation of ethics to politics.

On April 23, the sessions were given exclusively to a study of social work. Dr. Elizabeth van Harnack, who had spent some months in America, took a leading part. In the afternoon, a visit was paid to schools and social institutions; a social gathering took place in the evening where many social workers were present. Fritz Legatis submitted a publication on the minorities question in East Prussia. Mr. Mamroth stated that both the workers and students in Poland had papers which they would be glad to publish, which would promote a better understanding between the two countries. On Sunday the Polish delegates were shown objects of interest by their German friends and in the afternoon the young people went out to Sadowa, a place in the pine woods, and spent a pleasant time in singing and dancing. A meeting was also held at which consideration was given to the arrangements for the summer school, and it was proposed to hold it in August at some place mutually convenient for those of both countries.

It is impossible to estimate the true value of these conferences, but it is indicative that at each Conference plans are made to further the progress of this understanding and cooperation.

THE WORLD'S UNREST CONSIDERED

The Swarthmore Lecture Preceding Yearly Meeting Given by Harry T. Silcock

London Yearly Meeting of Friends opened its 260th annual session, and the first to be held at its new headquarters at Friends House, London, opposite Euston Station, May 19, with the public Swarthmore Lecture. "Christ and the World's Unrest" was the subject chosen by this year's lecturer, Harry T. Silcock, M. A., Secretary of the Friends Foreign Mission Association and late Vice Principal of the West China Union University, Chengtu.

"The world's widespread and seething discontent," said the speaker, "is particularly noticeable in China, Russia and Africa. In China some ardent spirits have banded themselves together in the triple denial of government, the family and God. There, as in many other lands, these disruptive forces find expression in an ardent nationalism. Nationalism and the Youth Movement are not, in form at least, religious. They are often bitterly opposed to organized religion. The old forms and systems are found wanting, and, giving them such labels as Victorianism or Capitalism, Youth is busy with their demolition. Too often an incomplete ideal such as Nationalism or Social Service is set up in place of the old gods, a mistake for which the champions of religion are more to blame than its opponents. Much which has passed for religion was little better than selfishness, or lust for power and domination, or the crude warlike spirit, all the worse because masquerading under a sanctimonious exterior. Salvation was thought of in too individual a sense. Missions, both home and foreign, too easily degenerated into offensive patronage. War was blessed by the Church to such an extent that it drew the frequent gibe, of the preacher outdoing the recruiting sergeant.

"Connected with this discontent with present-day Christianity is a wide and growing recognition of the good which is contained in all religions, until Europe and America are faced with the opposite danger of a sentimental and uncritical admiration of the ancient and mysterious East. It is easy to slip into the error of comparing the best in one system with the worst or with the prevailing practice in another."

Dealing with the modern interest in psychology and personality, the lecturer said that here were two opposite dangers, on the one hand, of losing oneself in the occult and mysterious and on the other, of a study of instincts until they are almost deified. Ethics and social service are also alternative modes of religious expression today. Everywhere in China and India as well as in the West there is an extraordinary openness to the personality of Jesus. If we are on the eve of a fresh "publishing of truth," there must be a message which is simple, not identified with complex ritual or creed and free from all risk of comparison with imperialism, militarism or capitalism; it must never be confounded with Western civilization. The message must stand comparison with other religious systems, must take full account of personality, and be capable of stirring men to an enthusiasm for social service.

The message must be the presentation in life and word of the personality of Jesus, who we too often forget was so astonishingly approachable. Prayer, health and simplicity, all these are important, but with Jesus these were expressions of his divine quality of redemptive love. These must all be our message today, but even so, something is lacking unless we can all say with Fox, "This I knew experimentally." "Therefore while a presentation of Jesus to individuals must be such that he himself may speak to their condition, there is need also of a world service which will carry this process into group life and enable the principles for which Christ lived and died and his unique gift of communion with the Father to make a world-wide appeal....Men must realize the divine element in one another which Christ revealed and live in the fellowship of a common dependence upon one Father as exemplified by Christ, if they are to obtain the true spirit of peace."

The lecturer also dealt with the central place in the Quaker life of the meeting for worship based on silence and the way in which this provides an opportunity for clearing away difficulties which arise in the community, and for inspiration, guidance and power to be found for the common work and concerns. "If Friends today, first being changed men themselves, will be loyal to their community mysticism, expressed through Meetings for Worship, and share this experience with seekers, wherever they may be found, who can set a limit to what can be accomplished in the cause of social amelioration and true religious revival, and a new life of peace in the family of nations?"

WILMINGTON MINISTERS AND WORKERS

The Wilmington Yearly Meeting Ministers and Workers Conference has been announced for June 16 at the Flatfork Church near Oregonia, Ohio. Beginning at 10 a. m. with a song service led by Ralph D. Perry and a devotional period by Jesse Harvey, the Bible Hour will be conducted by W. G. Farr and an address given by Jane M. Carey on "Must the Rural Church Perish?" In the afternoon, the devotional period will be led by Lenna Watson, Russell Burkett will speak on Perpetual Evangelism, Herschel Folger on a Reading Course, and Clyde O. Watson will be discussion leader. Every member of Wilmington Yearly Meeting is expected to attend.

BETTER DAYS AHEAD FOR CHINA

Chengtu Missionaries Have Great Faith in the New China and Press Forward

You may be anxious about us, but I wish I could assure you that there is no cause for worry. Truly, we are as "happy as clams" as far as our own immediate present is concerned, and we are not unduly troubling ourselves about the future, but only taking each day as it comes. We realize that there may be danger for us ahead, but we refuse to be anything but optimistic about the situation. Some predict that the recent Nanking affair will be a turning point for the better. I surely shall not attempt to say, but I do know that as far as Chengtu is concerned, the anti-foreign feeling appears to be no worse. Our University schools are going on well.

The thing that we have to fear as much as anything is that the soldiers may get out of hand. In spite of all the University authorities' protests they come here on the campus day after day to drill. Some days there are twelve or fifteen hundred of them marching, counter-marching, doing the goose-step, fighting sham battles and what not on our playing grounds. It is only a sign of the times. "Down with Imperialism!" is the cry of the day. "Take back the foreigners' power!" To the officials of the city, who have announced themselves as loyal to the Southern faction, or the "red" faction, and to their military commanders, the position of the soldiers on foreign property is quite justified and proper. Each day the soldiers seem to get a bit bolder, coming on to our private compounds and sauntering about everywhere at will. While their attitude may be most provoking, we must be exceedingly moderate in our speech. After all, the individuals who make nuisances of themselves are not at fault so much as the wretched system of which they are a part. It is possible, although I cannot bring myself to believe it is likely, that we shall be driven from our homes and that the Kuomingtang will take over the University and the property. Such things are happening elsewhere. A few days ago Mrs. Lo of Tungchwan arrived in Chengtu. She came to personally report how the Kuomingtang had taken over the schools and hospital there. (This property was bought and the work established by English Friends.) What we feared might prove a very difficult and trying situation for the church people there has not worked out so badly, however. The "Nationalists" have forced the monthly meeting to change the names of the schools and of the hospital, but otherwise the work is going on much as usual.

These surely are interesting days to be living in China. History is being made! We are witnessing a great revolutionary move-

ment which is going to unify this great people. Whatever may be the unfortunate accompaniments of this uprising, the net results are certain to be good. Opposition to "foreign aggression" and to "capitalism" is laid at the feet of Soviet Russia, but there is more than "Red" propaganda back of this movement. One who knows at all the student mind of China knows how keenly sensitive it is to China's weakness and disunity, and knows the white heat passion which drives the student to almost any means in order to realize his aspirations for his beloved country. There are misconceptions and often misunderstandings of the issues involved; for example, of the Church which is so bitterly opposed; there is a good deal of evil mixed up with the good; but that is not strange at this juncture. The fog of misunderstanding will clear. Yes, I believe better days are ahead.

MARGARET T. SIMKIN.

April 2, 1927.

SCHOOLS RUNNING AT FULL CAPACITY

In a later letter written April 11, Robert Simkin reports as follows: While we realize that there is danger, yet we have not felt it right to leave our work and so even appear to our Chinese friends to be throwing in our lot with the military and naval activities of the governments. Yesterday a member of our meeting said to me that the missionaries ought not to leave, that in the early days of the church, the Christians underwent great danger for their faith, and so ought we. Such sentiments certainly cause us to be very loath to consider going.

You must not think of us as being in dire need. We are living in our own home, with all that we need to use, with plenty of food, congenial work, and plenty of friends both Chinese and foreign, for there are still twenty foreign missionaries and our little Dorothy in Chengtu. The University is going on with over a hundred and forty students, and the Union Middle School with over a hundred. Were it not for the presence of the missionaries it is doubtful if the University could have opened the spring term. Our school in the Manchu city is full to capacity, as is the Methodist Girls' School in the city.

The local Governor, General Liu, has issued a very strong manifesto calling upon all officials to protect the missionaries and foreign property. Since this, the soldiers who have been drilling on the campus have been less of a problem. We realize that at any moment the arm of flesh may fail us and that all the above conditions may be swept away, but there is one thing which cannot be taken away from us, and whether it is our Heavenly Father's will that our lives should be preserved or not, it is safe to try to follow His will for us.

If democracy has any meaning at all, it implies that improvements should be shared proportionately by all classes

—RUDOLPH M. BINDER.

WHAT SHALL WE DO FOR EAST AFRICA?

Situation Strikingly Set Forth By Foreign Board Secretary Who Offers Remedy

A brief forth setting of the facts will be sufficient to convince Friends that our work in East Africa is near to tragedy. When the Board met in May it faced the fact that it had received from Friends to apply on its current budget only $86,663.63. After reviewing and cutting down the askings for 1927-28 the Board let them stand at $97,263. They were reviewed by the Executive Committee of the Five Years Meeting and accepted as a statement of need. At the same time the Executive Committee reminded the Board of a former ruling which requires all Boards to plan their working budget (the amount for which they obligate themselves) on the basis of actual receipts the past year or on the probable income for the year ahead. That this position is sound no one can gainsay. No Board has a moral right to carry on a program of work which necessitates living beyond its income.

To comply with this ruling the Foreign Board must plan its activities on a working budget of not more than $91,000—the amount which it has reasonable ground to believe will be received during 1927-28.

And how does this decision affect Africa? To begin with it has a definite bearing upon the staffing of the field. At present there are only three families on the Africa field—the Bonds, Chilsons and Conovers—and Margaret Parker and Elizabeth Haviland. Two of these families—the Chilsons and Conovers—should return home for furlough early in 1928. In order to save expense this year and to keep the field at least partially manned, the Board is asking one of the two families to defer their furlough a year.

HOYTS KEPT AT HOME

In the second place, the Board has advised Fred and Alta Hoyt that their return to the field will have to be deferred for the present. This will result in financial and educational loss to the manual training and agricultural department, in the overworking of the all-too-limited staff now on the field, and the withholding of Christianity from those who might be reached by the Hoyts if they were sent out.

Of course, this whole situation can be remedied very shortly. If Friends will increase their monthly giving for the United Budget so that the Foreign Board's income amounts to $8737.42 each month, the Hoyts will be returned to Africa and the field can be more adequately cared for.

In the issue of THE AMERICAN FRIEND for May 26 the items making up the United Budget were presented. It may not be out of place to list them again for the information of Friends.

Boards and Funds	Askings	%
Foreign Missions	$104,849.02	70.63
Peace Association	5,175.02	3.49
Home Missions	22,206.38	14.96
Prohibition	538.54	.36
Young Friends	3,234.39	2.18
Education	322.92	.22
Aged Ministers and Missionaries	6,467.75	4.36
Religious Education	1,186.47	.80
Emergency Fund	4,452.50	3.00
Total	148,453.00	100.00

This whole budget can be raised with ease and joy if the whole church will rally to the whole task. Let us demonstrate to ourselves, to the Board, to our missionaries and to the world that we are actually a "going concern."

Let us begin at once to pay one twelfth of our share in the United Budget each month. This will solve the whole problem.

B. W. B.

ECONOMY VACATION SCHOOL

On Sunday May 22, 1927, at 7:30 p. m. a union service of the two churches of Economy, Indiana was held which marked the closing of the vacation Bible school that had been conducted under the auspices of the two churches, Methodist and Friends. A program was given consisting of the salutes to the Christian and National flags, the prayer by the children, the offering, memory work and dramatization by the three departments, kindergarten, primary and juniors, and a display of handwork by the various departments. There was much interest in the program and all are looking forward to a greater and better school for next year.

The total enrollment of the school was 40, and half of these were Friends. The teaching staff was furnished by the two churches. Gertrude Manning, a young Friend, had charge of the kindergarten work and very successfully took care of it. Mrs. Mary Rees taught the primary group and Mrs. Clarence Shibla, of the M. E. church, the Junior girls. A. C. Hoover the pastor of the M. E. church and Russell Rees, pastor of the Friends church alternated with the Junior boys.

It was decided at the beginning of the school to devote the offering to the relief of the flood sufferers. The offering of the children in three weeks of school amounted to $10.06 and $6.00 more was added by passing the baskets on the closing night.

The central committee also want to pay tribute to Lillian E. Hayes for her splendid assistance in opening the school. She came and stayed for the first week at a sacrifice to her own interests, and she so carefully outlined the work that much of the success of the school may be attributed to her.

Friends Schools Must Lead

A Plea for Peace and Goodwill

Rachel Davis DuBois gave the following speech at the luncheon of the Parent-Teachers Association of the West Philadelphia Friends School on May 28th at the Benjamin Franklin Hotel. Rev. John W. Davis, one of the parents was chairman of the meeting. Other speakers were Ellis Bacon, who told of the "long ago" when he attended the school as a boy. Mrs. Coxe, another former pupil, presented an interesting poem and Miss Rogers, the Principal of the school, gave an inspiring talk on the school's ideals.

Because of the recent publicity in the Philadelphia and New York papers given Rachel Davis DuBois the newspapers were eager for her speech. Friends will be interested to know that she has been asked to resign from her position as teacher of Civics in Woodbury High School because, a few months ago, the American Legion wrote the Board saying "she is a dangerous person in the community and should be dismissed at once." When told that the Board had no charges against her but considered her one of their best teachers, Rachel DuBois decided it was her duty not to resign but rather to claim the protection of the New Jersey Tenure of Office Law, on the issue of academic freedom.

For months the case went on, without being settled in the Board, two members voting for her re-election, two against and the chairman refusing to vote. The Board refused to give the matter publicity, but all sorts of rumors about her alleged activities spread through the town. Finally the Editor of the Glou. County Democrat, himself a Legion man, put in his weekly paper a short account in favor of Mrs. DuBois. That started the Philadelphia papers, already aroused by the West Chester case.

Because of the absurd rumors Rachel DuBois finally wrote to the Board denying the truth of the rumors and asking for a public hearing to clear up matters. The Board decided to ask the Legion to prepare for the Board the set of questions to be asked. So far no date has been set because the Legion has not decided on the questions as these must be voted on by the whole Legion.

After requesting from the Board that she see the letters which had been sent to Woodbury citizens about her activities she found one from the American Defense Society of Boston stating that over four years ago, while working with the Women's International League, she is supposed to have said in a *private* conversation, "We are deeply radical and must keep our aims submerged but we will get our ideas across through education." This is the statement which the Legion repeats in its letter to the Board asking for her dismissal.

Another letter from the American Penn Women in Washington, D. C., states that Rachel DuBois in a W. I. L. Convention in April, 1922, talked and voted for the so-called "Slackers Oath." She did not attend that convention. Other statements say that she is sowing the seeds of doubt in the minds of youth and "inciting them to outlandish conduct."

No one knows what the outcome will be. The papers have been very favorable to Mrs. DuBois and public opinion is swerving in her direction.

It may be of general interest, in helping to understand the ideals which Rachel DuBois is endeavoring to put into practice, to know that she is a member of the American Friends Service Committee, a member of the Committee of One Hundred of Friends General Conference, embracing seven Yearly Meetings in America, and a member of the Committee appointed to work in the interest of fairness and justice to the Negro race. She is a member of the Society of Friends in good standing, and carries by appointment of the Yearly Meeting various important positions.

Mrs. DuBois' speech at the Benjamin Franklin is given here word for word:

THE VALUE OF KEEPING PEACE

I only want to put part of the emphasis on the value of teaching peace and the other on the absolute necessity of maintaining and increasing our Friends schools that it might be done, for I predict that with the growth of intolerance which seems to be spreading in our country, it will be increasingly difficult for peace to be taught in the public schools. First let me say what I mean by the "teaching of peace." Peace is not a system of dogmatic principles, but simply a condition and habit of cooperation in home, school, nation and the world. It is only the exceptional child who does not grow the spirit of peace in an environment not of autocracy, but of mutual cooperation.

As to the value, I need not try to convert such a group as this, away from the war mind to the peace mind. I don't have to tell you that the last war cost 186 billions of dollars which would reach all the way to the moon and three-fourths of the way back; that it cost over 40 millions of civilians' lives and more than ten million of soldiers' lives. I don't have to tell you the causes were economic competition, the grabbing of colonies, competitive armament and secret diplomacy. I don't have to tell you that the last war was fought to end war; that the way nations live together and treat each other has not been changed, because the old men who made that treaty were not changed. The world waits quiveringly until another generation can grow up to power which has been taught by courageous teachers that there is another and better way to settle our differences. *That there must be no more war*—though we suffer persecution for that ideal.

I have said that Friends schools must take the lead, for we have back of us a religious conviction about peace which gives us the power to sacrifice for it and to carry on through thick and thin, and I speak as a member of the Society of Friends. If there should come a dark age in our American life, with compulsory military training throughout our land, and with all our summer camps, military ones, and it is appalling how this is increasing. Between 1912 and 1926, the number taking military courses in the high schools and colleges has increased over 400%. In 1926, 119,914 students were taking military training. Of this number, 38,330 were high school pupils. There has been also a great increase in the number of institutions giving military training. In 1912, there were 57, and in 1926, there were 225. I say again, when such a dark age comes, if it does come, then it will be the God-given duty of Friends schools to keep the torch burning which will light the way of those to come, who really will usher in a new day of international goodwill. You have carried the torch in your school 74 years; what a record and what a long while, but it will be needed seventy times that. May you keep the vision and have the courage.

Why am I so pessimistic when all our teachers' conferences, pedagogical magazines and religious bodies urge us to teach peace in all the schools; *even* the American Legion has the following resolution which was adopted from the 1925 Report of World Peace Committee of the World Legion: "We urge writers and teachers of the youth of our land to inculcate in their pupils an appreciation not only of our own national virtues, but also those of other nations and races, and an understanding with and sympathy for their glories and ideals....Those charged with the responsibility of teaching the young are urged and requested to study how best to educate mankind in international goodwill." The point is that it is only lip service that many of our people have for this ideal; although I am sure there are thousands of teachers through the land who are trying to put it into practice, yet they do not have the encouragement of public opinion which is due them. As for me, "I know of no truth that is not the parent of duty," and I approve what Dr. Owen at the World International Conference said, "Remember, oh teacher, you are in the laboratory now. Prove that education is more powerful than armies and navies. This school is developing the international heart, the international consciousness and a world mind. Reach out and grasp the hands of your brothers across the seas."

Now a word about methods. As I said before, no one starts out to say, "Now we

will have a lesson on peace." We have many military schools and academies, but I have never heard of a peace academy. It is an attitude of mind which the teacher must have and I think principals and school committees should talk with an applicant long enough to see if she or he has such an attitude; only then can we hope to see developed in the child the will for peace. Then too this same attitude of mind must permeate the text books. It is not so much what is taught in our schools which produces the military mind as what is left untaught. It isn't a matter of propaganda, we have only to teach both sides of every question, to put *all* the facts before the pupil and hold up the ideals of justice, fair play and equal opportunity for all races. Not enough of us see the relationship between peace and race relations. We can't stand on the backs of 15 million or more of our citizens and expect to have real peace. And remember this is a world problem, in South Africa, India, China and Japan, while in our own country it is growing more tense. Our children must solve this problem or suffer the consequences. Are we pointing the way?

And now in closing, may I say just a word about our series of programs for worldmindedness which we have been working on in Woodbury High School. We wanted to solve the problem of uninteresting and haphazard assembly programs, and taking for our motto the resolution of the American Legion, which I have just read, each month we have taken the various racial elements in the school and have played up their cultural background, showing that we owe, for instance a debt of gratitude to the Italians for art and music; to the Germans for science; to the English for our system of government; to the Negro, our American folk music, and so on. All these and many more have been contributions to our complex American life, which we need to recognize. We have been saying nothing about peace and war, but with story after story we are building up an attitude of mind, so that they won't easily be swept off their feet.

The following quotations, the first from one of the faculty (not on the special committee which had charge of the programs) and the second from one of the senior girls, give an idea of the effect of the programs in the school itself, so far as can be judged at this early date. "Consciously or unconsciously we are learning that mankind is the same all over this wide earth with the same hopes and needs; and with our increased knowledge and understanding comes sympathy and appreciation of the other fellow's accomplishment, while at the same time that we learn to understand and admire, our fear and suspicion depart." "Every one likes to go to assembly this year. We used to try and cut, but now those of us who happen to have that period for lunch grab a sandwich and run to the auditorium."

And so you see, my friends, it is all very thrilling and a bit dangerous and yet very worth while, and as Dr. Fosdick has said, if we will put into the practice of our religion, just one portion of the element of sacrifice and danger which Lindbergh put into his adventure of flying across the Atlantic, where would we not be on the road towards the kingdom of God on earth? The other morning, when I awoke very early and could not sleep, I wondered why I was so restless, because I felt that my conscience was clear, and then it came like a still small voice, "Dead eyes keep watch, you shall not sleep nor rest, for you must prove a harder thing than dying is, for you must *think* and ghosts will drive you on."

TENNESSEE FRIENDS DEDICATE

A dream of years has been realized in the new meeting house at Oak Grove, Tennessee, for before we located here we felt, in case we came, one of our tasks would be the erection of the present house which represents the loving sacrifice of many Friends over several Yearly Meetings.

OAK GROVE MEETINGHOUSE

There were not many large gifts made, yet there were two gifts which were outstanding; one from the Friends at Stanfordville, New York, of five hundred dollars, which represented a part of the proceeds from the sale of the Stanfordville meetinghouse; and one from the trustees of a certain fund of Philadelphia Yearly Meeting, which was three hundred dollars; and then there were a few gifts from individuals of one hundred dollars each; some contributions of smaller denominations amounting in all to nearly thirty-five hundred dollars, which sum by careful management and considerable donated labor and timber has builded a house that would have cost, if built by a contractor and having him furnish everything, around six thousand dollars.

On May 15, it was our privilege to have the dedication service. The day was ideal and on that morning, with weather and outward conditions so favorable, we could not help but think that "The Lord of Hosts is with us."

Of course, as we expected, the house was crowded, with probably a hundred people outside. A number of our Friendsville people came over the intervening forty-five miles to be with us and helped in the service in song as well as by their presence.

Among the thirty-five from Friendsville were a Ladies' Quartet which sang very beautifully, "Have Thine Own Way, Lord;" and two young men sang a duet very impressively, and two solos were splendidly rendered by Kezia Ellis, of Maryville. Frederick Nixon, pastor at Friendsville, led in the devotional service, while Mursay S. Kenworthy, of Washington, D. C., brought the splendid soul-stirring, practical message, which was well received and commented on.

Through the generosity of a friend, a very nice piano has been placed in the church. And while the church has been dedicated, the basement which we hope to use for class rooms for the Sunday-school, is not yet completed.

J. EDWARD RANSOME.

REVIVAL AT JARUCO

During the last days of March the attendance at the regular evening meetings increased to such an extent that it was impossible to seat the people in the Mission hall. The entrance to the hall was filled with attentive young men, the doors and windows were filled and many nights, the street in front of the open windows was crowded with eager listeners. Across the street a line of people leaned against the building eagerly listening to the gospel message.

No announcements were made about special meetings. The increase in attendance was the result of a continuous, persevering, unbroken chain of prayer. Each day from four to five p. m., since January 1, 1926, the native church in Jaruco, Cuba, met to spend an hour in prayer for a revival. At the end of the first quarter, March 31, 1927, the answer came. Many had been won to Christ, one at a time, but the attendance did not increase until the end of March. On April 1, twenty-two young men came and every day following up to the 20th there were other public testimonies of salvation until the number rose to above one hundred. The meetings now in session daily are meetings of instruction and prayer.

In the midst of these daily services in Jaruco, there are three other towns calling us to go and give them open air meetings. In Casiguas, three miles south of us, almost the entire village will stand in the open air for nearly an hour to hear preaching and gospel songs. There have been fifty public testimonies of salvation in these meetings. The total number attending these meetings from April 1 to 20 was two thousand one hundred twenty-five.

ARTHUR E. L. PAIN.

There is nothing more necessary in public life than the faithful interpretation of one people to another, and not to know or to misrepresent the value of a speaker or a writer among his own people is the cause of more misunderstandings than any other.—EDWARD SHILLITO.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwhere in the paper for that matter, cannot be held to reflect those of The American Friend.

A REVEALING LETTER

Editor THE AMERICAN FRIEND:

The following letter written by a Christian physician who is in charge of the Friends' Hospital at Tungchwan (another name is Santai) reveals so vividly the problems very many of the church leaders are facing these days that it will be of special interest to American Friends. Dr. Lo had no one to correct his English, all F. F. M. A. missionaries having left the province. I send the letter entirely without changes.

R. L. SIMKIN.

Chengtu, West China, April 6, 1927.

Dear Mr. Simkin:

As the condition is better here at present I dare write to you freely about the difficulties and persecutions we had during the last month. Since the day General Tien declared on Mar. 1st to join the South our trouble began very quickly. There were many posters put up against Christianity as a weapon of imperialism done by the people from down below with a few of the Govern. School teachers. The students of course have been agitated also by them who are naturally very sensitive to such influence. On the 10th of Mar. there was a meeting held by the Kuomintang officers with many resolutions passed of which there was one to abolish the church schools and hospitals which were supported by Englishmen. They also attacted me very seriously as they say that I am the strongest in the church and they must overthrow me first. They alleged that anyone who was in connection with foreigners especially Englishmen was considered as their running dog. They demanded General Tien to have all the resolutions carried out into effect on the 12th of Mar. as the 2nd year's anniversary of the death of Dr. Sun Yat Sen. If not they would wreck all the places like the Nationalists did in Hunan. If he has consented to their demand they would turn the place into their headquarter. On the 11th of Mar. General Tien sent for me and Mr. Ho Chinhan to have a talk about the resolution which he has been requested to do. He wanted to protect our work very much but apparently he was dominated by the Kuomintang and could not do anything for us. Both of us strongly resisted the unreasonable demand. Then General Tien said our work can be allowed to continue under the same auspices as formally that the names must be changed from which we could get protection from them. He advised us do not mind about the names and just do the actual work otherwise it would be a pity to see the place to be ruined. We said we have no power to consent to the changes until we have got permission from the others, Then he said it was too late to take such steps. In the evening General Tien's notice was put outside saying that the English men's work was taken over by the local government and has ordered to be reorganized. The hospital is changed as "Santai Si I Yuen means Santai municipal hospital while the school are changed "Hsin Min school" means New citizens school. On the highways such notice has been put up saying the English people come to China in the name of preaching but really they do the aggression work from which many ignorant people are dropped in the trap which is deeply rooted in their mind. Gradually they lose the spirit of patriotism which is substituted for flattering foreigners. The instrument they use is opening of schools and hospitals as a bait to anesthetize the people.

From this you could imagine what position we have been in but we believe what we are doing in spite of the attack outside. We are seeing the patients and preaching to them as usual. The in-patients are less but the out-patients are just as many as before. But the schools were interfered with by the inspector who came to set a rule to have control of the schools. Then the teachers arose to resist this and he gave it up and came back no more. So at present we are doing the work as formally without any changes inside. We have held the meeting several times and we feel it is important thing is to safeguard so far as we can the property of the church. At Yentin the magistrate there announced his inability to do anything in the way of stopping the violent action of the Kuomintang. The Educational office (Chiao Yo Chu) was known to be actively hostile, and refused to see the Christian people who called upon the leader. When they heard Mr. Yang was back the students came to throw stones into the house and threatening to put him to death. So Mr. Yang had to come here for the present.

At present here we have no trouble in our work as the news reached here that the South leaders are divided amongst themselves. The General is going to have a training school open for his lower rank subordinates teaching the 3 principles of Dr. Sun Yat Sen and the National humilation and etc. If there is fighting taking place in Szechuen I am afraid not only in Tungchwan but many other church premises will be wrecked or looted by these people.

The Girl school is getting on as usual. My wife has gone to Chengtu to see if there is the possibility of getting a house there for our family and children, as our girl Grace will be graduated this term and our boys should study in Chengtu while my wife is bound to look after them. If this is done I shall remain here still to carry on the work till the C. E. has met in Suining during the Summer. Any way I would stick to stay on here in spite of what difficulty I should have. I have thought many times and rather agreed when our children are in Chengtu that my wife should stay with them so as to have the close attention. I hope you will not think that I am going to run away. Please be assured that I have not the least intention to do so. I have not seen my way clear whether my wife should go with our children and I rather think she must. This will not be taking place till in the Autumn. However I shall let you know when it is quite decided.

I was so glad to hear that Mr. Hsiung is appointed to go down to Hankow to see the Southern leaders there. We hope he will get adequated protection from them. It was good to hear of the safe arrival of Dr. Chen at Suining on the 25th of March. He was very glad to be back again. The condition there has been getting on very well so far.

With kind regards,

(Signed) H. C. Lo.

Tungchwan, Sze., April 1, 1927.

A. F. S. C. CONTRIBUTIONS DURING MAY

Five Years Meetings:		
Baltimore Y. M.	$ 20.00	
California Y. M.	2.00	
Indiana Y. M.	32.78	
Iowa Y. M.	45.21	
Nebraska Y. M.	3.00	
New England Y. M.	74.00	
New York Y. M.	2.00	
Oregon Y. M.	46.38	
Western Y. M.	20.00	
		$ 245.37
Philadelphia Yearly Meeting: (Arch Street)		186.92
Philadelphia Yearly Meeting: (Race Street)		6750.83
Other Meetings		1058.78
Non-Friends		3974.25
Grand Total		$12216.15

When the time comes that Christianity is stripped of paganism and the bloody rites that are supposed to appease God; when it grasps the true and universal significance of the cross; when for the love of God and men it is willing to bear the cross in every human relation; then and only then will Christianity conquer the world.

—RICHARD L. SWAIN.

QUAKERDOM · AT · LARGE

The chairman of the Board on Religious Education announces that Dr. W. S. Athearn of Boston, Mass., has accepted the invitation to be one of the speakers at the approaching Five Years Meeting in October. He is an outstanding authority on methods of Religious Education and the Board is particularly fortunate in being able to secure him for an address.

Frederick B. Sainty spent last week in and around Richmond visiting Friends and attending meetings. He left for Detroit, Michigan, June 2, and plans to take the boat trip down the lakes to Toronto, Ontario, to attend Canada Yearly Meeting which convenes on June 8. Edgar T. Hole of Richmond and William J. Sayers of Muncie, Indiana, expect to be present also.

Frederick F. Nixon, formerly pastor of the Friends Meeting at Friendsville, Tennessee, has been called to the principalship of the Chicago Evangelistic Institute Academy, located at 1754 Washington Blvd., Chicago, Ill. His wife, Erna O. Nixon, becomes office editor of the Institute paper—*Heart and Life Bulletin*—and teacher of piano. Chicago Evangelistic Institute is an interdenominational, co-educational school for training missionaries, evangelists, ministers and other Christian workers. The Nixons took up their new work June 1st.

A. Edward and Marion E. Kelsey after their many years of service at the Ram Allah mission have resigned their positions there in order to return to America and educate their three younger children. They have it in mind to settle within the limits of New England Yearly Meeting. If enough Friends should signify their interest in a personally conducted tour to the Mediterranean with special emphasis upon a rather thorough visit to the Holy Land, Edward Kelsey would consider accompanying such a tour. His address, after August first, will be % Friends Central Offices, Richmond, Indiana.

At the dedication of the Freiburg Clinic the German Society for the Study of Children's Diseases gave to Gilbert MacMaster and Wilbur K. Thomas a testimonial. At the Service Committee meeting on May 26th Hans Gramm presented this testimonial to Wilbur K. Thomas. It expressed "boundless recognition and most cordial thanks for his devout efforts in favor of needy children of Germany and Austria." This is the first time the Society has presented their testimonial to an American, and the first time it has been received by any one not a physician.

Westtown Old Scholars day was held, May 21, when several hundred former scholars and old friends gathered in the Alumni Tent pitched on the South lawn at Westtown, Pa., for a program. Following the report of the Board of Managers, Anna Rhoads Ladd spoke on "The Larger Life for Westtown," and Henry J. Cadbury gave an address on "The Function of Quakerism." He expressed the belief that a merger of all Christian bodies into one united whole is needed, and to play their part Friends need four things: greater solidarity, an increased fidelity and intelligent loyalty, an intellectual enrichment, and a deepening of spiritual life. The place which he sees for Quakerism in this whole is that of an experiment station, to work out new ideas and pass them on.

An invaluable handbook for all workers in the cause of international friendship and world peace is "Building International Goodwill" published by *The Macmillan Company*, price $1.00. The chapters are written by men and women of national distinction who are regarded as the highest authorities. It is an attempt to assemble in one volume a resume of the various constructive methods which are being advanced in the interests of world peace. Jane Addams has written the first chapter on "The Hopes We Inherit," and the second is by J. Henry Scattergood on "Inter-allied Debts and America's Opportunity." William I. Hull has a chapter on "Disarmament," and James T. Shotwell on "United States: Contributor or Impediment to World Peace." In addition to these Friends are a dozen other writers with a chapter each on some phase of the subject, as Fred B. Smith, S. Parkes Cadman, and Frederick Lynch.

Elden H. Mills has been secured as the speaker for the morning open lecture at the Third Young Friends Eastern Conference. He will give a series of lectures on the topic, "We Would See Jesus." Some of the other leaders which have already been secured for the Conference are: William J. Sayers as leader of the discussion class on "Why Am I a Quaker?"; O. Benjamin Gerig with a class on "Military Training;" and J. Barnard Walton as leader of a class on "World Problems" in which the challenges of Mission and Service Committee work will be discussed. The Conference will be held at Guilford College, August 8-15. Registration fee is $2.50 if paid before August 1st or $3.00 after that date, payable to A. Scott Parker, Jr., Guilford College, N. C. Board and room for the entire Conference is $10.00, or $1.75 for shorter periods. For special information write the Chairman of the Conference: Howard E. Yarnall, Jr., 20 South 12th Street, Philadelphia, Penna. General information and advertising literature may be obtained from the Chairman of the Publicity Committee: Leslie Frazer, Ivor, Virginia.

AMERICAN FRIENDS SERVICE COMMITTEE
WILBUR K. THOMAS,
Executive Secretary
Correspondence and remittances,
20 South 12th Street
Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

NEWS OF OUR MEETINGS

The Columbia Friends Meetinghouse near Tryon, Oklahoma, was burned to the ground, April 25, the work of an incendiary, it is believed. This leaves Friends without a place to worship and to hold Sunday-school. They contemplate rebuilding in the near future. Meanwhile, Clifford George has opened his home temporarily for Sunday services. Friends here are in very limited circumstances, financially, and they will greatly appreciate any help offered toward rebuilding.

Cincinnati, Ohio, Friends have sold their property at Eighth and Mound Streets and are meeting temporarily at the T. E. Carson Hall on Ludlow Avenue. They anticipate the purchase of a lot and erecting a new home in the immediate future. The faithful work of the pastors, Jane and Henry G. Summerhayes, is much appreciated.

Eastern Quarterly Meeting was held at Selma, Ohio, May 28, with a goodly number of visitors present. Henry G. and Jane Summerhayes with about twelve others were present from Cincinnati, Charles M. and Caroline Woodman, and John R. and Margaret D. Webb from Richmond, and several from the other branch of local Friends. In the morning meeting for worship Jane Summerhayes, Charles Woodman and Henry Summerhayes brought earnest gospel messages that were much appreciated. Dinner was served in the meetinghouse after which the business was conducted, Margaret D. Webb spoke on the work of the American Friends Service Committee and Charles M. Woodman presented the claims of the approaching Five Years Meeting in October. On Sunday morning, John R. Webb spoke from the text, "Grace and reality are ours through Jesus Christ." Hilda Hickman and Winifred Wildman from Richmond were present Sunday morning and remained with friends for Memorial Day. Harold and Edna Wildman Peterson, who have been engaged in Y. M. C. A. work in India and are now on furlough were visiting her parents and were also acceptably present at these services.

Friends at Denver, Colorado took a "trip around the world" on the evening of May 17. Starting from New York groups left port at fifteen minute intervals. The first stop was at the home of Alfred and Hattie Hall, which was Germany where the travelers were served German soup and rye bread. The next stop was England, the home of Norman and Mabel Young, where tea, cheese and vegetables were served, the host wearing his monocle and greeting the guests with true English hospitality and interspersed his Scotch songs with pointed jokes. To France next, at the home of Paul and Marjorie Mathias, where coffee and French pastry were served with violin music from French composers. Thence they journeyed to Africa, the home of Allen and Edith Rugg, a longer trip but the greeting given by the "colored folks" was well worth waiting for. The delicious baked bananas served and a short talk on the customs of the natives of Kenya and East Africa furnished the entertainment here. The return trip to America, the home of Thaddeus and Miriam Mathias, where all were delighted to be met by "Uncle Sam" in full dress including the tall hat, ice-cream and cake were served and the travelers were back home tired and happy. The entire trip was arranged and conducted by the "Amicus" Sunday-school class, composed of young married people.

The attendance at the Salem Meeting, Iowa, has been hindered by the very wet weather this spring, many members living several miles away and have dirt roads. When favorable the attendance is good. About a hundred attend Sunday-school, and the Junior Endeavor, held in the schoolroom at the preaching hour, with Nellie Brown as superintendent, is a regular beehive of activity. The first Sunday in May was Decision Day and six came forward and accepted Christ. May 29, the superintendent of the Salem High School, Mr. Roy Senor, spoke to the Senior Endeavorers on "Why Should I Be a Christian?" which was a heart to heart talk to the young people. The pastor, Guy Harvey, gave the union Memorial address in the evening and, after giving due respect to all soldiers of past wars, he plunged into his sermon using the story of Gideon and his testing of God. He showed how we are in a greater warfare than had ever been fought in a carnal way and that God will triumph through the remnant who have given their lives completely to him. At the last monthly meeting the pastor was given a unanimous call to remain for the third year. While progress is being made, the battle is not yet won, and the prayers of God's people are requested that Christ may be established more fully in the lives of the people, in this the first meetingplace of the Friends Church west of the Mississippi River.

Independence Quarterly Meeting was held, May 20-22, at Stark, Kansas. The messages brought throughout the sessions by the pastors of the Quarterly Meeting were very helpful and inspired to greater loyalty to Christ and the church. The presence of the Holy Spirit was felt in all the sessions, tendering every heart. A consecration service was held in the opening of the Sabbath morning service for Oscar L. Battin, pastor at Vera, Okla., who has been recorded a minister of the Gospel.

Under the efficient leadership of Elam and Elda Henderson the meeting at East Vassalboro, Maine, is making steady progress. On Easter Sunday a public welcome was given to a class of new members, of whom four were adults, five associate becoming active and eight associate. Attractive decorations and special music added much to the beauty of the service, the same being true of the exercises on Mother's Day. On the evening of May 21, about thirty young people, members of the boys and girls clubs, hung a May basket for the pastor and his wife. The contents included flowers, plants, candy and money, which gave added value to it as an expression of loyalty and good will. While spiritual advancement is the central thought it must be accomplished in connection with the duties and pleasures of everyday living and for this Friends work and pray.

Frederick B. Sainty of London Yearly Meeting was a recent visitor among Friends at Muncie, Indiana. He gave a very acceptable message in the mid-week meeting at the Friends Memorial Church of which William J. Sayers is pastor. The second annual daily vacation Bible school of Muncie Friends will be held from June sixth to July first. Last year there was a three weeks' school with a director and two teachers. This year there will be four weeks of instruction with a director and four teachers. The nominal fee of fifty cents is charged children who are able to pay. Many adults make contributions to the expense, for which the Bible School and local meeting are jointly responsible. Captain Charles Lindbergh is the recipient of a letter from the Bible School and meeting for worship of the Friends Memorial Church at Muncie, Indiana, in unanimous approval of his fine example of personal prohibition and upright youth.

Friends of Chicago meeting have just completed a series of twelve lecturers running through March, April and May, on aspects of internationalism. The speakers were Paul H. Douglas, Percival Brooks Coffin, W. C. Allee, C. R. Rorem, Paul Whitely, Major Frederick M. Barrows, Homer Coppock and Mary Chawner. The topics discussed were: current dangerous international situations; the attitude of Friends, present and past, toward war; biological aspects of war and peace; international economics; the conscientious objector; the military man's point of view on internationalism; teaching of international attitudes in the social sciences; and women's international work. The lectures were given to the older members of the Bible school in the last half hour of the Bible school time, usually given over to general exercises. The attendance was good and much intelligent interest was manifested. Two discussion meetings on Sunday evenings, at the home of Dr. and Mrs. William E. Cary, gave opportunity for questions and discussion that the limited time in the mornings did not allow. Each speaker was peculiarly fitted by interest and study for the discussion of the topic he undertook, so that he could speak with considerable authority; but Chicago Friends feel that such a course could be attempted with profit by other meetings, even where they do not happen to have specialists on these subjects among their members.

A UNIQUE QUILTING PARTY

BY ELIZA ARMSTRONG COX

Thirty women ranging in age from seventy-five years to eighty-seven were invited to an old-fashioned quilting bee, held at the home of Willard O. Trueblood, Whittier, California, May 19.

Twenty-two of the number were able to be present. Mrs. Trueblood had some quilt blocks pieced together by her grandmother in days long gone. Her daughter Ruth, soon to be married, received these, the work of her great-grandmother, from

Provident Mutual Life Insurance Company of Philadelphia

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Westtown School Welcomes All Friends!

The Committee of the School cordially invites all Friends to consider the advantage of sending their children to Westtown. In athletic equipment and intellectual standards it offers all that is usually claimed for a first class school. In addition to the regular academic courses which meet the exacting requirements of the College Entrance Board with great success, there are unusually well-equipped departments in Home Economics and Agriculture. Nearly the whole School family, students and faculty, are members of the Society of Friends. Both teachers and pupils come from all over the United States, and it is safe to say that nowhere in this country is there such a representative group of Quaker boys and girls. Acquaintance with Friends of every sort made at Westtown School is beginning to be one of the strongest factors in the increasing unity among Quakers. The modifications in policy and custom in recent years have taken place slowly enough to be assimilated, and the atmosphere of Westtown, though not stifling and narrow, is permeated with an active Quaker tone. *How about it for thy boy or girl?*

A Hockey Game

For catalog and information write to

JAMES F. WALKER, PRINCIPAL,
Westtown, Pennsylvania.

her mother, and put them together making a very pretty top for a quilt. She was a stranger to the old-time quilting parties, so her mother invited the ladies of the church seventy-five years and over in age, to come in from one o'clock to five P. M. and show the daughter what a "quilting" was like.

They were there with laugh and chatter, needles and thimbles, stiff fingers and nimble fingers, failing eyesight that had trouble in threading a needle, and eyesight quick as a girl's; joints that wouldn't allow easy worming around the corners of the quilt, and joints supple as those of the bride-to-be, that could scoot under the quilt and get around it quickly; hair put back in plain grandmother style, and hair crimped and waved, some white, some gray, some thick, some thin, but none bobbed; dresses made the good old-fashioned way, and dresses in modern style. All were saints—no sinners there—and all happy as though they were to be June brides also.

The following are the names of those present: Milea T. Tomlinson, Alice Scofield, Mary A. Santee, Sahah Pemberton, Sarah A. Charles, Rhoda M. Hare, Mary Ann Morris, Elizabeth Morgan, Rachel Compton, Ruth Hinshaw Spray, Esther Southwick, Eliza Armstrong Cox, Sarah S. Hiatt, Phebe Adams, Anna Aukeney, Nannie Arnold, Esther Seele, Sarah J. Bundy, Mary A. Reese, Minerva P. Morgan, Martha Wilmore, Asenath C. Smith.

These took turns at the quilt and all had a share in the work on it. The stitches were of various lengths, but all were put in good and strong. The occasion was a happy reminder of the good old days when "the quilting" was the only kind of party the industrious rural women of fifty and sixty years ago could indulge in. The social times then were coupled with a feature of helping a neighbor, and each one went home well-informed of all neighborhood conditions and happenings.

One feature of the occasion was not in keeping with the old-time "quilting" which was serving ice cream, cake and chocolate all of which were unknown in those far-gone days. Then it was an all-day affair as the women lived a mile or more apart, and walked. They were served to "chicken and dumplings," and all sorts of pies and preserves, and hot biscuits. "The quilting" was frequently topped off with a corn husking at night for the men, but Willard O. Trueblood did not add this feature.

We hope the quilt will be a source of pleasant memories to the youthful matron and that when she spreads it on the bed it will bring to mind "the quilting," planned by her mother and the group of cheerful, sunny faces, creased with time, that gathered about it and put in all the stitches of thread and love that makes it a household article of value.

Whittier, California.

INTERNATIONAL SUNDAY SCHOOL LESSON

June 19, 1927

Lesson Text: I Peter 2:11-17; 4:1-5.

11. *Sojourners and Pilgrims.* Journeying through life, not abiding in one place. *Fleshy lusts.* Roman imperial life was grossly immoral and seems to have affected the early church among the Gentile converts. *War.* As we look about us we are convinced that in the war against fleshy lusts the soul is usually defeated. In comparison with wasted lives, the reclaimed ones are few.

12. *Seemly.* To be identified as Christians by behavior. Not only the flagrant sins are to be avoided but also the common ones of greed, injustice, dishonesty, etc. The common conduct of life is the thing that stamps a man as Christian or non-Christian. Members of the early church were constantly charged with being bad citizens, addicted to systematic practices of immorality, murder of children for ritual purposes, and many other vices. The very virtues of the Christians were so notable that they were distorted into vices by "Evildoers." *Visitation.* When God calls them,—the evildoers.

13, 14. Be loyal subjects of the emperor, obey his representatives, and show due deference to all authorities. Christian freedom is not license to set at naught human law. Orderly, law-abiding lives will silence slander. In writing these words, Peter may have had in mind their being used to convince people that Christians were law-abiding citizens.

15. *Doing well.* It is taken for granted that Christians are found among "those who do well," which is a very effective way to admonish them to live worthily. *Foolish men.* Those who carried tales to the emperor.

Not deliberate lies, but they were willing to believe the worst about those whom they disliked.

16. *As free.* The Christian is to obey authority, not in any servile spirit, but as a free man, whose freedom consists in loyal service to God, and therefore includes obedience to those who are doing God's work.

17. *Honor all men.* This is a hard thing to do. All men have rights, and we can certainly not feel so secure in our own worship that we treat with contempt the rights of others. It is no easy task to assert the claims of all men and the brethren, of God and the emperor, in the same breath.

4:1. *Same mind.* Arm yourselves by taking the same view of suffering and temptation as the Master took. *Hath ceased.* No merely physical suffering can release us from sin. But the man truly suffering has no place in his mind for sinning.

2. *Lusts.* All sorts of sins, not merely physical passions.

3. *Time past.* Enough of time was wasted in sin before conversion.

4. *Think it strange.* As the Christians refused to share in the common orgies with their former companions, they were accused with mysterious and wicked reasons.

5. *Give account.* No one can give an account to God for your sins. Each must so live that he has nothing to be ashamed of.

MY COUNTRY

The true patriot is the real Christian. The better Christian, the better patriot. There is no purely Christian nation, but rather all that profess to be are gradually, with slow and painful steps realizing the ideal. It is axiomatic to say that the more and better Christians there are, the more Christian the nation will be. Good citizenship does not stop with merely obeying laws, the good citizen is a nation-builder with the ideals of Jesus. It is a positive process.—"Honor all men." "Love the Brotherhood." "Fear God." "Honor the king."

RALPH H. BORING.

Central City, Nebraska.

DEATHS

BIRDSALL—In Pasadena, California, May 15, 1927, Charlotte M. Birdsall, a member of Brooklyn Meeting, New York, until her removal to Westfield, New Jersey, where there was no Friends Meeting and she actively associated with the Methodist church. To her religion was a vital experience and Christ was a real, personal Savior. She was a devoted Bible student, and as a teacher in the Sabbath school she was most helpful. Her public prayers at mid-week meeting were extraordinarily effectual. Interment at Westfield, N. J., May 22.

BROWN—At his home 4048 Chestnut Street, Philadelphia, Pa., Alonzo Brown, son of Jabez and Sarah Brown, aged 77 years. Born in Hamilton County, Indiana, he moved with his parents in 1855 to Wisconsin where Ironton Monthly Meeting was founded by his father and others. He attended Ripon College, Earlham College and graduated from Haverford College in 1876. He founded the Brown Preparatory School of Philadelphia and was its principal for fifty years, sharing in the fiftieth anniversary celebration in 1926. For thirty-five years he was totally blind, yet taught mathematics and languages and governed his school with great ability. In his spare moments he has written poetry and seven of his books of verse have been published. He is survived by his brother, George Brown, who now heads the school, and four sisters.

CLAYTON—At the home of her daughter, Mrs. C. B. Huff, Martinsville, Indiana, May 21, 1927, Mrs. Wesley Clayton, daughter of the late Cyrus Beede. The funeral service was conducted at Oskaloosa, Iowa, May 25.

COOK—At Indio, California, April 27, 1927, by accidental gas poisoning in his date packing-house, Caleb Elmer Cook, youngest son of Solomon and Mary A. Cook, in his 55th year. Born near Ironton, Wisconsin, he came to Whittier, California, in 1887, was graduated from Earlham College in 1898. He taught in Whittier college for two years, engaged in the hardware business and later became an electrician. On account of failing health he moved to Indio and became a leader in the date industry. He made his life useful in civic, social and religious affairs, ever helping in any enterprise for the uplift of humanity. He is survived by his wife, Nettie Swindler Cook, two sons and a daughter. His membership was at Whittier where funeral services were conducted and interment was made.

HOLADAY—At his home near Carmel, Indiana, April 22, 1927, suddenly after his evening work as he sat down with his wife and daughter, Cassius M. Holaday, in his 70th year. Born near Vermilion Grove, Ill., a birthright member of Friends, he was converted in early life and in 1879 married Flora Hoskins. To them five children were born, four of whom with the mother survive him. He was active in the work of the church and always encouraged and helped his wife in her work as a minister of the gospel. Services were conducted at Gray Friends Church of which he was a faithful member, by the pastor, William J. Cleaver, assisted by Jehu Reagan and others.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO
Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meetings for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

KNOXVILLE, TENNESSEE
Knoxville Friends Church, Corner of Luttrell Ave. and Lovinia St. Take No. 2 Street car to Luttrell and walk one block west or take Fountain City car No. 3 to Lovinia St., walk two blocks North. Bible School 9:30 a. m. Meetings for Worship 10:30 a. m. and 7:30 p. m. Christian Endeavor 6:30 p. m. Monthly Business Meeting held on first Wednesday of each month at 7:30. An urgent invitation to all Friends everywhere. Pastor, John E. Snavely, residence No. 316 E. Anderson. Phone E. K. Coggins, No. 1622 old phone.

HIGH POINT NORTH CAROLINA
High Point Friends Church, Cor. S. Main and Commerce Sts. Bible School and Men's Brotherhood Class, 9:45, Meeting for Worship at 11 A. M. and 7:30 P. M. Congregation supper at 6:30 P. M. each Wednesday during the winter with a good address and much sociability, followed by a class in Church History by Dr. F. R. Taylor. Travellers passing through the city are welcome. Friends are kindly requested to send names of persons who have moved to this locality to T. A. Sykes, Pastor, 108 W. Green St.

LONG BEACH, CALIFORNIA
Bethel (Second) Friends Church, corner of East 10th Street and Gladys Ave. Visitors take an East 10th Street bus on Pine Ave., get off at Gladys Ave. at the church. Bible School at 9:45. Meetings for worship at 11 A. M. and 7:30 P. M. C. E. at 6:30 P. M. Midweek prayer meeting on Wednesday evening at 7:30 Friends visiting Southern California will receive a home like welcome to all our services. Lindley A. Wells, pastor. Res. 2825 East 10th St., Phone 334-282.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published Weekly by
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Richmond, Indiana

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Subscription Price $2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
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WOOD—At her home in Dorchester, Mass., May 30, 1927, Georgia Birdsall Wood, wife of Thomas Wood and daughter of Albert and Janet Birdsall of Orange Co., N. Y., in the 69th year of her age. Born of Quaker ancestry she remained through life a steadfast and active Friend. Graduating at Earlham College in 1889, she taught a year in Oak Grove Seminary, and then for six years served as secretary to Benjamin F. Trueblood in the Boston Office of the American Peace Society. Later she engaged for a time in Christian Association work, until in 1904 she was married and came to the Dorchester home. During her married life her deep interest in work for human betterment found its outlet in causes both within and outside the Society of Friends, but in recent years much time and thought was given to the work of the Associated Committee of Indian Affairs, and all the way along she has ever been the loyal supporter of her husband's work for Peace and the Evangelistic Committees of New England Yearly Meeting, and her cordial hospitality to all workers in these good causes has been a marked feature in her home life.

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PRINTERS OF THE AMERICAN FRIEND